Advertiſement of ſome Curious Books never Publiſhed before this Michaelmas Term, 1692. *viz.*

THE *Reformed Gentleman*, or the old Engliſh Morals reſcued from the Immoralities of the preſent Age; ſhewing how inconſiſtent thoſe pretended Genteel Accompliſhments of Swearing, Drinking, Whoring, and Sabbath breaking are with the true generoſity of an Engliſh man. With an account of the proceedings of the Government for the Reformation of Manners. By *A.* M. of the Church of *England*, bound in 8°. price 1 *s.* 6 *d.*

2. An *Eſſay againſt unequal Marriages*, in four Chapters, 1. The Introduction. 2. Againſt Old Perſons Marrying with Young. 3. Againſt Perſons Marrying without Parents or Friends Conſent. 4. Againſt Perſons Marrying without their own Conſent. By S. *Buffard* Gent. in 12. bound, price 1 *s.*

3. *Sermo Mirabilis*: Or the ſilent Language, whereby one may learn perfectly, in the ſpace of ſix hours, how to impart his mind to his Friend in any Language, *Engliſh*, *Latin*, *French*, *Dutch*, *&c.* tho never ſo deep and, dangerous a Secret, without the leaſt Noiſe, Word or Voice; and without the Knowledg of any in Company. Being a wonderful art kept ſecret for ſeveral ages. By Mr. *La Fin*, once ſecretary to his Eminence, the Cardinal of *Richlieu*. Sold by *T. Salusbury* THE

Advertiſement of ſome Curious Books never Publiſhed before this Michaelmas Term, 1692. *viz.*

THE *Reformed Gentleman*, or the old Engliſh Morals reſcued from the Immoralities of the preſent Age; ſhewing how inconſiſtent thoſe pretended Genteel Accompliſhments of Swearing, Drinking, Whoring, and Sabbath breaking are with the true generoſity of an Engliſh man. With an account of the proceedings of the Government for the Reformation of Manners. By *A.* M. of the Church of *England*, bound in 8°. price 1 *s.* 6 *d.*

2. An *Eſſay againſt unequal Marriages*, in four Chapters, 1. The Introduction. 2. Againſt Old Perſons Marrying with Young. 3. Againſt Perſons Marrying without Parents or Friends Conſent. 4. Againſt Perſons Marrying without their own Conſent. By S. *Buffard* Gent. in 12. bound, price 1 *s.*

3. *Sermo Mirabilis*: Or the ſilent Language, whereby one may learn perfectly, in the ſpace of ſix hours, how to impart his mind to his Friend in any Language, *Engliſh*, *Latin*, *French*, *Dutch*, *&c.* tho never ſo deep and, dangerous a Secret, without the leaſt Noiſe, Word or Voice; and without the Knowledg of any in Company. Being a wonderful art kept ſecret for ſeveral ages. By Mr. *La Fin*, once ſecretary to his Eminence, the Cardinal of *Richlieu*. Sold by *T. Salusbury* THE

THE

PARSON'S

Vade Mecum:

Containing choice Obſervations about the accounts of the Year, Eccleſiaſtical Cenſures, of the Primitive Fathers and their writings, a Catalogue of the Arch-biſhops, Biſhops and Deans in *England* and *Wales*, their Election, Conſecration, Inſtalment, with the Clergies Tenths, and their Valuation in the King's Book; Degrees of Marriage, Non Reſidence, Diſpenſations, Pluralities, Deprivation, Dilapidations, Tythes and Symony, *&c.*

Very fit for the Peruſal of all Clergymen and Gentlemen.

Licenſed, *Novemb.* 4th, 1692. *E. Bohur.*

London, Printed for *T. Salusbury* at the *King's-Arms* near St. *Dunſtans* Church in *Fleetſtreet*, 1693.

THE EPISTLE TO THE Clergy-Reader.

Reverend Sir,

I Have peruſed ſeveral voluminous peices concerning the Acts, Offices Qualifications and Priviledges of your Sacred Function, and ſeveral other matters and Eccleſiaſtical Hiſtories, Laws and Statutes relating thereto; but in ſome they lye ſcattered and immethodical, and in others, the treatiſes are ſo prolix, that neither time nor money can well be ſpared by the inferiour laborious Clergy to read or purchaſe them. I then thought it would be a work not unacceptable to caſt my choiceſt obſervations into a methodical

Abſtract; the perſuance of which Thought hath produced this little Peice; there are many new things inſerted, with which moſt of the Clergy are unacquainted, and which they will take pleaſure to be informed in. The reſt are notes out of the Laws and Statutes of this Kingdom under proper Titles, and the abſtract of Eccleſiaſtick Story, which will be very inſtructive to you in many caſes; eſpecially the Chapter of Tithes, which comprehends the principal of the whole Learning thereof, and many new caſes lately adjudged, are therein cited. In ſhort, Parſons love to have good penniworths, and I dare preſume to ſay, That after peruſal of this, you will not think twelve Pence ill beſtowed.

I am your

Humble Servant

R. M.

THE
Parſons *Vade Mecum.*

CHAP. I.

Short obſervations of the account and beginning of the Years and Days, Of certain Feaſt-days, And of Ember Weeks.

THE *Engliſh* Church and State begins the Year on the 25th day of *March*, which is alſo obſerved in *Spain*. The *Portugueſe* begin the Year on the 29th day of *Auguſt*. The *Venetians* on the firſt of *March*. The *Grecians* on the longeſt day, as the old *Romans* did on the ſhorteſt day.

The Natural Day consisting of Four and Twenty Hours, is begun at midnight in *England*. In *Italy*, *Bohemia* and *Poland*, their account is from Sun setting; and at *Noremberg* and *Wittenberg* in *Germany*, according to the old *Babylonian* account, they begin the first hour after Sun-rising to count one of the Clock, and so again at the first hour after Sun set.

Amongst the *Jews*, the Night was divided into Four Quarters, or Watches, each Watch containing three Hours. The first they called *Caput Vigilarum*. The second the *Middlewatch*, because it ended at Midnight. The third began at Midnight, and held till Three in the Morning, *Luke* 12. 38. The last, called the morning Watch, began at three, and ended at six, *Matt.* 14. 25. In the Fourth Watch of the Night Jesus went to them; the first was also

alſo called the Evening, the ſecond Midnight, the third Cock-crowing, the fourth Dawning. Ye know not when the Maſter of the Houſe will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawn, *Matt.* 13. 35. Their Day was likewiſe divided into Four Quarters, *Matt.* 20. As appears by the Parable of the Vineyard. The firſt Quarter began at ſix of the Clock in the Morning, and held till nine. The ſecond Quarter ended at twelve. The third Quarter at three in the afternoon, and the fourth at ſix at night. The firſt Quarter was called the third Hour, The ſecond Quarter the ſixth Hour, The third Quarter the ninth Hour, and the fourth Quarter the eleventh Hour.

The *Roman* Account is ten Days before our *Engliſh* Account; ſo

that our first day of the Month is their Eleventh Day. This is called *Stylo Novo* The Old Stile or *Julian* Account is observed by the *English* Nation, and all other Reformed States (except *Holland* and *Zealand.*) The new Stile or *Gregorian* Account is observed by all those still under the *Romish* Yoke.

Easter, and other moveable Feasts in *England* are thus found.

Shrovetuesday is always the first *Tuesday* after the first New Moon of *January*, except that New Moon happen on a *Tuesday*, then the next is *Shrovetuesday*, and the *Sunday* following is *Quadragesima*, and the sixth *Sunday* after is *Easter* day; and the fifth *Sunday* after *Easter* is *Rogation Sunday*; and the *Thursday* following, being forty Days after the Resurrection, is *Ascension* Day, ten Days after which, or fifty Days after *Easter*

is

is *Pentecost* or *Whitsunday*, and the *Sunday* following is *Trinity Sunday*, which computation of the Church of *England* agrees with all the *Eastern* Christian Churches; and these Rules were generally received by all Christendom, till *Anno Dom.* 1582. It was altered by the Pope; yet it cannot be denied but that old Computation is become Erroneous: For by our Rules two *Easters* will be observed in one Year, as it was in the Year 1667. *Advent Sunday* is always the fourth *Sunday* before *Christmass Day*, or the nearest *Sunday* to St. *Andrews*, whether before or after.

Ember Days, which the Antient Fathers call *Quatuor Tempora*, are observed on *Wednesday*, *Fryday* and *Saturday*, next after *Quadragesima Sunday*, *Whitsunday*, *Holy-rood-day* in *September*, and St. *Lucyes day* in *December*; therefore the

L. *Coke* in his three Institutes. Fol. 202. where he saith, *These* Ember Days *are next before* Quadragesimâ, *is under a mistake; they are called* Ember Days, *because our Fore-fathers would in those Days Eat no Bread, but Cakes made under Ashes; and so it put them in mind they were but Ashes*, &c. And that these days were devoutly observed by our Ancestors, we may be perswaded out of the Laws of King *Cnute*, Ch. 16. *Let every man observe the Fasts which are commanded with earnest care, whether it be the* Imber Fast *or* Lent Fast.

The Ordination of Priests and Deacons is four times in the Year, upon four several *Sundays* in the *Ember Weeks*.

CHAP.

CHAP. II.

Of Eccleſiaſtical Cenſures.

THE Puniſhments inflicted by Eccleſiaſtical Courts proceed in this manner.

1. *Excommunicatio Minor*, From the Lord's Supper, and he that is thus, is diſabled to be plaintiff in a Law Suit; this commonly is for Contumacy, in not appearing on Summons, or not obeying Orders; this the Biſhop may delegate to any grave Prieſt with the Chancellor.

2. *Excommunicatio Minor*, As for Hereſie, Schiſm, Inceſt, &c. pronounced by the Biſhop himſelf. If he continue ſo Excommunicate forty Days, an *Excommunicato Capiendo* goes out againſt him,

and he is thereby Impriſoned.

3. *Anathamatiſmus*, Againſt an obſtinate Heretick.

4. *Interdictum*, Whereby he is prohibited all Divine Offices, as Chriſtian Burial, *&c.*

The Puniſhment of the Clergy, is,

1. *Suſpenſio ab Officio.*
2. *Suſpenſio a Beneficio.*
3. *Deprivatio a Beneficio.*
4. *Deprivatio ab Officio*, which is degradation.

Having met with an old Diſcourſe about Excommunication out of the *Canterbury* Book. I ſhall here ſet it down word for word as it was wrote in thoſe times.

More of Excommunication, the Old Form.

THE general Senſe of Execration was uſually denounced four times a year; the Greater and the Leſſer Curſe. The *Canterbury* Book ſaith, *Wherefore ye Shullen, underſtand at the beginning, that this word Curſe, is thus much to ſay, as departing from God and Good Works: Of two manner of Curſing Holy Church telleth, the one is cleped the Laſſe Curſe, the other is cleped the More Curſe. That we clepen the Laſſe Curſe is of this ſtrength, that every man and woman that falleth therein, it departeth him from all the Sacraments that been in Holy Church, that they may none of them receive till they be aſſoyled*, &c. *The More Curſe is much more worſe, and is of this ſtrength; for to departe a man from God, and all the*

Holy Church, and also from the Company of all Christen Folk ne to be saved by the Passion of Christ, ne to be holpen by the Sacraments that been done in Holy Church, &c.

After repeating the Articles of the Curse, the General Sentence was thundred out every Quarter, as the *Canterbury* Book saith, *By the authority of our Lord God Almighty, and our Lady St.* Mary, *and all Saints of Heaven, of Angels or Archangels, Patriarks and Prophets, Evangelists, Apostles, Martyrs, Confessors and Virgins, also by the Power of all Holy Church, that our Lord Jesus gave to St* Peter: *We denounce all those Accursed that we have thus reckned to you, and all those that maintain 'em in her sins, or given 'em hereto either help or councel, so that they be departed from God and all Holy Church, and that they have noe of the Passion of our Lord Jesu Christ, ne of no Sacraments that been in Holy*

Church

*Church, ne no part of the Prayers a-mon Christen Folk, but that they be accurſed of God, and of Holy Church, from their ſoole of their foot unto the crowne of their head, ſleeping and Waking, ſitting and Standing, in all her words, and in all her Works, and but if they have grace of God for to amend 'em herein this Life, for to dwell in the Paine of Hell for ever withouten end (*Fiat, Fiat,*) doe to the Book, quench the Candle, ring the Bell,* Amen, Amen.

CHAP. III.

Of Biſhops and Deans, Election, Conſecration, Inſtallation, &c.

NEXT to the two Archbiſhops are the Biſhops of *London*, *Durham* and *Winchester*, the order of the reſt being by no other rule, than the Priority of their Conſecration. *The*

The manner of making a Biſhop is thus.

When a Biſhops Sea becomes vacant, the Dean and Chapter give notice of it to the King, and requeſt him to give them leave to chuſe another; whereupon the King grants them his *Conge D' eſlirè*, i. e. leave to Elect, and uſually recommends one. Then the Dean ſummons a Chapter, and they Elect; and they certifie the Party Elected, who having accepted it, it is certified to the King and the Arch-biſhop of the Province; whereupon the King gives his Royal Aſſent under the great Seal of *England*, which is exhibited to the Arch-biſhop of that Province, with command to Confirm and Conſecrate him; then the Arch-biſhop Subſcribes *Fiat Confirmatio*, and gives commiſſion under his Epiſcopal Seal to

to his Vicar general, to perform all Acts thereto required; after which the Bishop elect takes the Oaths of Supremacy, Simony and Canonical Obedience.

Sometime after this follows the Consecration, which in the inferiour Clergy is called Ordination, which is performed by the Arch-bishop of the Province, or some other Bishop commissioned by him, with the assistance of two other Bishops in the Arch-bishops Chappel, upon a *Sunday*, or an Holyday after Morning Service.

Next follows his Installation by vertue of a *Mandate* from the Arch-bishop, to the Arch deacon of his Province. This is performed in the Cathedral Church in the presence of a publick notary, and the Arch deacon, with the Petty Canons, accompany the Bishop to the Quire, and there place him in a Seat prepared for him,

him, and *Te Deum* is Sung, and then the Bishop is conducted into the Chapter-house; after this he is introduced into the King's Presence to do his Homage for his Temporalities, or Barony; and then he compounds for the first Fruits of his Bishoprick.

The Bishops write *Divinæ Permissione*, the Arch-bishop writes himself *Divina Providentia.*

The inferiour Bishops are stiled right reverend Fathers in God, the Arch-bishops most reverend.

Deans, Arch-deacon and Prebendaries are the Dignified Clergy.

Deans of the Old Foundations which were before the Suppression of Monasteries, are brought to their Dignities much like Bishops: Whereas the Deans of the New Foundations (upon suppression of Abbies) are Installed a much shorter way by vertue of the

the King's Letters Patents, without either Election or Confirmation. The chief of the Prebendaries is the Subdean, who ſupplies the Deans Place in his Abſence.

The Archdeacons upon the Biſhops Mandate are to induct Clerks into their Benefices.

Vicars properly Officiate in thoſe Livings which are called Impropriations, of which there are in *England* no leſs than 3845. For above a third part of the beſt Benefices of *England* being anciently by the Popes Grant Appropiated to Monaſteries towards their Maintenance, were upon the diſſolution of the Monaſteries made Lay-Fees.

CHAP.

CHAP. IV.

A Chronological Table shewing in what Ages the Primitive Fathers lived, and Memorable things happened; and some other Memoirs of Antient Times.

ST. *Peter* and St. *Paul* suffered Martyrdom at *Rome*, *Anno Christi.* 65.

Jerusalem Sacked and Burnt, *Ann. Christ.* 70. And therein 1100000. of the *Jews* Perish'd, and 97000. taken Prisoners.

Linus Martyred at *Rome*, *Anno* 77.

Titus commands *Josephus* his History of the Jewish War to be laid up in the Library at *Rome*, *Ann.* 80.

The second Persecution, *Anno* 90.

St.

St. *John* wrote the Book of *Revelation*, *Anno* 94.

St. *Clemens* Biſhop of *Rome* is thrown into the Sea, with an Anchor tied about his Neck; *Anno* 100.

The third Perſecution began 107. under *Trajan*.

Ignatius Martyred by wild Beaſts, *Anno*. 107.

Oneſimus Stoned at *Rome*, 109.

The Fourth Perſecution under *Adrian*, 117.

Aquila a Kinſman of *Adrian* the Emperor, firſt turns Chriſtian and then Jew, Tranſlates the old Teſtament into Greek, *Anno*. 128.

Juſtin Martyr converted to Chriſtianity, *Anno*. 132.

Marcus the firſt of the *Gentile* Converts, made Biſhop of *Jeruſalem*, all hitherto having been of the Circumciſion, *Anno*. 135.

Juſtin Martyr preſents his Apology to the Emperor in behalf of the

the Chriſtians, *Anno.* 162.

Juſtin Martyr ſuffered Martyrdom *Anno.* 163.

St. *Polycarp* Biſhop of *Smyrna* Martyred, *Anno* 167.

Pantænus a Chriſtian Philoſopher opens the Catholick School at *Alexandria*, *Anno.* 180.

The Perſecution againſt the Chriſtians much abated after *M. Aurelius* his Victory over the *Marcomanni* gained by the Prayers of the Chriſtian Legion, *Anno.* 174.

Lucius a King of *Brittain* ſends Letters to Pope *Eleutherius* for Chriſtian Preachers, *Anno.* 186.

Clemens Alexandrinus Pantænus his Scholar and Succeſſor Famous, *Anno.* 194.

Pope *Victor* revives the Controverſy about the Celebration of Eaſter, threatens to Excommunicate the *Aſiatick* Churches, for which he is ſeverely reproved by *Iræneus*, *Anno.* 196.

Tertul-

Tertullian Writes his Apology, *Anno*. 200.

Sixth Perſecution, wherein *Ireneus* ſuffers Martyrdom in *France*, *Anno*. 202. under *Severus*.

Origen ſets up a School at *Alexandria*, *Anno*. 203.

Minutius Felix flouriſhed *A*. 207.

Ulpian the Lawyer flouriſhed *An*. 223. who inſtigated a cruel Perſecution at *Rome*.

Origen Perſecuted and Synodically condemned by *Demetrius* Biſhop of *Alexandria*, *Anno*. 230.

Plotinus Scholar to *Ammonius*, 232

The ſeventh Perſecution under *Maximinus*, *Anno* 235.

Babylas choſen Biſhop of *Antioch*, *Anno*. 239.

Cyprian choſen Biſhop of *Carthage* *Anno*. 248.

The Eighth Perſecution by *Decius*. *Anno* 250.

Great Schiſms in the *African* Church about the *Lapſed*, *Anno*. 251.

The

The Novatian Doctrin condemned in a Synod of 60 Bishops at *Rome*. 252.

The ninth Persecution under *Valerian*, *Anno*. 257

St. *Cyprian* beheaded at *Carthage*, *Anno*. 258.

Gallienus the Emperor stops the Persecution against the Christians, *Anno*. 260.

Paulus Samosetanus Bishop of *Antioch* is Deposed, and Condemned by a Synod at *Antioch*, *Anno*. 270.

The *Manichæan* Heresie sprung up, *Anno*. 277.

Cyril the 18th Bishop of *Antioch*, *Anno* 278.

The Persecution under *Diocletian*, *Anno* 300.

Writings falsly attributed to *Dyonisius Areopagita* (for the good of Students in Divinity, that they may not be imposed on.)

De Divinis Nominibus.

De

De Mistica Theologia.
Epistola ad Polycarpum.
Epist. ad Titum.
Epist. ad Johannem Evangelistam.

St. Clemens.

Epistola ad Corinthios, a genuine Writing, ἀξιόλογος, as *Photius* stiles it, worthy all esteem and veneration; it breaths the true Genius and Spirit of the Apostolick Age.

Epist. ad Jacobum, Fratrem Domini, is suppositious, so are the *Homeliæ Clementinæ. Constitutiones & Canones Apostolici.*

Ignatius his Genuine Writing are:

Ad Ephesios. Ad Magnesianos.
Ad Trallianos. Ad Romanos.
A Philadelphenos. Ad Smyneos.
Ad Polycarpum, the rest suppositious.

Justin

Justin Martyr's Genuine Writings.

Paræneſis ad Græcos.
Apologia pro Chriſtiani, two Parts
Dialogus cum Tryphone Judæ.

Clemens Alexandrinus, his Genuine Writings.

Proterxticon ad Gentes.
Pedagogi, Lib. 3.
Stromat. Lib. 3.

Suppoſitious.

Commentariola in 1. *Epiſt. Petri.*
Epiſt. Judæ & 3 Epiſt. St. Johannis.

Tertullian, his chief Genuine Writings.

Apologeticus. Ad Nationes.
De Spectaculis. De Idolatria.
De Corona. Ad Martyras.

De

De Patientia. De Virgin. Valandis.
De Baptiſmo. adverſus Valentinianos.
De Anima. De Reſurrectione.

Cyprian, his Genuine Writings.

Epiſtola ad Donatum.
Epiſtolæ 38. *in ſeceſſu.*
Epiſtolæ Variæ. 8.
De Diſciplina & Habitu Virginum.
De Lapſis.
De Unitate Eccleſiæ Catholæcie.
De Oratione Dominica.
Ad Demetrianum.
De Idolorum Vanitate.
De Mortalitate.
De Opera & Eleemoſynis.
De Bono Patientiæ.
De Zelo.
De Exhortatione Martirii ad Fortunatum.
Teſtimonium adverſus Judæos.
Concilium Carthaginenſe.
De Baptizandis Hæreticis.

St. *Gregory Thaumaturgus*, his Genuine Writings.

Πανηγερικὸν εὐχαριστίας *ad Origen.*
Metaphraſis in Eccleſiaſtem.
Brevis Expoſitio Fidei.
Epiſtola Canonica.

Since the firſt General Councel at *Nice* againſt *Arrius*. 1351 years.

Since the ſecond General Councel holden at *Conſtantinople* againſt the Hereſie of *Macedonius*, who denied the Deity of the Holy Ghoſt, 1287 years.

Since the third General Councel againſt *Pelagius* and *Neſtorius*, held at *Epheſus* 1238 years. Summoned by *Theodoſius* the Second, where in *Neſtorius* himſelf was preſent. St. *Cyril* therein earneſtly contended for Chriſts Divinity, affirming him one and the ſame Son of God, begotten of the Father

ther before all Ages, and in the last times made Man of a Virgin; and that the Blessed Virgin ought properly and truly to be called Θευτόχος, or the Mother of God. Hereat *Nestorius* rose up, and told them plainly he would not own a God that grew to Mans Estate by two or three Months, and so forth, and so washed his Hands, and would come no more into their company.

Since the fourth General Councel held at *Chalcedon* against the Heresie of *Eutyches*, under *Martian*, 1216. Years

The *Dioclesian* Persecution set on Foot, *Anno* 303.

Constantine the great, Emperor, *Anno* 306.

Eusebius Cæsariensis flourished *Anno* 229.

Eusebius wrote a Confutation of *Hierocles* who wrote against the Christians, as *Origen* did against

Celsus and *Porphyry*.

Arius began cunningly to broach his Heresie in the time of *Eusebius*.

The *Nicene* Councel summoned under *Constantine*, *Anno* 325.

Athanasius chosen to the Sea of *Alexandria*, *Anno* 326.

318 Bishops met at the *Nicene* Councel, they with their Attendants were Transported to *Nice* at the Emperors charge, and maintained at his cost, during their being there. 17 Bishops appeared for the *Arian* Heresie, wherein *Constantine* sat as a publick Moderator, and *Arius* was banished into *Illyricum*.

In this Councel of *Nice* was debated the Paschal Controversy, concerning the time of the Celebration of *Easter*, wherein the Christian World was so much divided; the *Eastern* Churches observing it after the *Jewish* Custom, on

on the 14th day after the Phasis or Appearance of the Moon, the rest on the next Lords Day after the Jewish Passover. A question controverted from the very infancy of the Church: And in this Councel it was Universally agreed to follow the usage of these Churches, whose custom it had been from all Antiquity, to observe it on the Lord's Day next ensuing the Jewish Festival. In this Councel likewise were digested Twenty Canons about Ecclesiastical Discipline, all extant, intire at this day.

A Synod holden by the *Arians* at *Tyre*, where they Try, Condemn and Depose *Athanasius*, *Anno* 334.

Athanasius banished to *Triers* by *Constantine*, *Anno* 336.

And released by his Son *Constantine*, *Anno.* 337.

Arian Dies a sudden and sad Death, *Anno* 336.

Constantine the Great Dies, *Anno* 337.

Constantius (to whose share the *Eastern* Empire fell) and his Empress favour the *Arrians*.

The Synod at *Antioch*, called *Synodus in Encenys*, Deposeth *Athanasius*, *Anno* 341. But *Athanasius* Purgeth himself at a Synod at *Rome* called by Pope *Julius*.

The Synod at *Sardica*, where the *Eastern* Bishops refuse to joyn with them in the *West*, notwithstanding which, *Athanasius* is heard, absolv'd and restor'd, *Anno*. 347.

Athanasius condemned by the *Arians* in a *Synod* at *Arles*, *Anno*. 353.

Constantius, when the Orthodox Catholick Bishop refused to Subscribe the *Arian* Tenents, said to them, *What I command, let that be your Canon, either submit or be banished.*

The

The desperate attempts of the *Arian* Faction at *Alexandria*, under Count *Syrinus*, who with a party of 500 Soldiers broke into the Church, where the People were met for their common Devotion, and suddenly rusht in with drawn Swords, Spears, Clubs, *&c.* The Guards were set round the Church, and the Tragedy began, and there were multitudes Killed, Virgins Abused. *Athanasius* sat still, till forced by the Monks through the Guards, narrowly escaped; the very *Gentiles* were ashamed of their Actions. *Athanasius* retired to the Wilderness, where he enjoyed the Company of devout Hermits; there were two sorts of them *Eremitæ* and *Cœnobitæ*, the first were wholly devoted to Solitude, and conversed with none but God and themselves; the other kept in Societies in the midst of Cities, and led Mortified Lives amidst the noise and crowd.

The *Arians* held the Son was not Consubstantial, or ὁμοούσιος, but ὁμοιούσιος, in substance, and all things like to the Father.

The Councel at *Ariminum*, by *Western* Bishops, and at the same time another at *Seleucia* for the *Eastern*, *Anno* 359. The *Nicene* Creed confirmed.

Athanasius Dies, *Anno* 371.

St. *Hillary* flourished, *Anno* 385. he was Bishop of *Poictiers* in *France*, and Died there, with this Epitaph on his Tomb, savouring of the Poetry of that Age.

Hilarius cubat hac pictavus Episcopus Urna,
Defensor Nostræ Terrificus fidei.

St. *Hillary*'s writings is in a Language Eloquent in its Kind, tho not chast and genuine; it being true what *Erasmus* observes upon this occasion, That the *Roman* Provincials

vincials (ſome few only excepted who were brought up at *Rome*) ſeldom or never attained the purity and ſimplicity of the Latin Tongue, but betray an over anxious Affection of Eloquence.

S^t. *Baſil* flouriſhed, *Anno* 370.

Prohæreſius was St. *Baſil*'s Tutor, a man greatly honoured by the Emperor *Conſtans*, who ſent him to *Rome*, where he was honoured with a Statue of Braſs, with this Inſcription, Rome *the Queen of Cities to the King of Eloquence.*

Baſil being made Biſhop of *Cæſarea*, was a ſtout defender of the *Nicene* Faith, *Valens* the Emperour intending to ſubdue the *Eaſt* to the Doctrine of *Arius*, came to *Cæſarea*, attended by *Modeſtus* the *Pretorean Prefect*. *Baſil* is ſent for before *Modeſtus*, and the Diſcourſe between them was in this manner.

Mod. What's the matter, *Baſil*, that you preſume to oppoſe ſo

great an Emperour above all the reſt? *Baſ.* What do you mean, Sir, what Arrogance do you ſpeak of? I vnderſtand you not! *Mod.* I mean your refuſing to comply with the Emperour's Religion, when all others have ſtruck ſail to it. *Baſ.* But that is inconſiſtent with the Command and Will of my Soveraign Emperour; nor can I ever be brought to worſhip a Creature, or one that is a made God. *Mod.* What then do you make of us? *Baſil.* Nothing at all, ſo long as you command ſuch things as theſe. *Mod.* But tell me, do not you think it a great Honour to come over to us? *Baſ.* I grant you to be illuſtrious Perſons; yet you are not more Honourable than God. And, know ſir, Chriſtianity is to be meaſured not by Dignity of Perſons, but ſoundneſs of the Faith. The Prefect in a Paſſion ſtarted out of his Chair and proceeded in a ſharp-

er

er ſtrain. *Mod.* What, then you are not afraid of the Power we are armed with? *Baſ.* What can happen, what can I ſuffer? *Mod.* Any one of thoſe things that are within my Power. *Baſ.* What are they? Confiſcation of Goods, Baniſhment, Tortures, or Death? or if there be any thing worſe than theſe, threaten that; for of theſe there is none can reach us. *Mod.* How ſo? *Baſ.* He is not obnoxious to Confiſcation who hath nothing to loſe, unleſs you want theſe old tattered Cloathes, and a few Books, wherein conſiſts my whole Eſtate. Baniſhment I regard not, who am tied to no place; the whole Earth is God's, whoſe Pilgrim and Stranger I am. As for Tortures, what can they do, where there's not a Body to bear them? Set aſide the firſt blow, and there's nothing elſe within your Power. And then for Death, I ſhall eſteem it a Kindneſs

and Benefit; it will but ſooner ſend me to God. Uſe your Pleaſure: Let the Emperour know, you ſhall never prevail with us to confederate with that impious Sect. As for the Advantage you propound to me, and the Favour of the Emperour, offer theſe things to Boys and Children, who are wont to be caught with ſuch gawdy Baits. I highly value the Emperour's Favour, when I can have it with Piety, and the Favour of Heaven; but without that, I look upon it as pernicious and deadly.

Nazianzen flouriſht *An.* 371. and is made Biſhop of *Conſtantinople.*

Theodoſius promotes the Catholick Faith againſt the *Arrians*, An. 380.

The Second General Council holden at *Conſtantinople*, An. 381. wherein was Ratified the *Nicene* Creed, which our Church hath adopted into her ſolemn Liturgy; which

which is an Explanation of the old *Nicene* Creed, eſpecially about the Article of the holy Ghoſt. In this Council were condemned the *Sabellian*, *Marcellian*, *Photinian*, *Eunomian*, *Apollinarian*, and *Macedonian* Hereſies, a ſhort account whereof is as followeth.

Sabellius aſſerted the Father, Son, and holy Ghoſt, are but one and the ſame Perſon, diſtinguiſhed only by Three ſeveral Names, and that by Vertue of this Oneneſs of Perſons, the Father might be ſaid to ſuffer, whence they are ſometimes ſtiled Patripaſſians.

Marcellus, Biſhop of *Ancyra*, held, that Chriſt began to be the Son of God at his Incarnation, and that his Kingdom ſhall continne to the day of Judgment, and then ceaſe. In oppoſition to this the Councel particularly level'd that clauſe in the *Creed, whoſe Kingdom ſhall have no end.*

Photius

Photius Biſhop of *Sirmium*, held Chriſt a meer Man, and received the begiuning of his Exiſtence from the Virgin *Mary*.

Ætius the Author of the *Eunomean Hæreſie*, he corrupted the very *Arian* Hereſie; and held the Son altogether unlike in Nature and Subſtance to the Father.

Apollinaris Biſhop of *Laodicea*, held our Lord aſſumed a Body without an human Soul, his Divinity ſupplying the room of that, and that the Son of God brought his fleſh along with him, when he came from *Heaven*.

Macedonius denied the Divinity of the *Holy* Ghoſt; and that was the chief reaſon of calling the ſecond general Councel.

Nazianzen in his Writings attained to the true temper of the *Grecian* Eloquence. *Baſil* excelled in the Panegyrick way. *Nazeanzen's* ſtile is more Maſculine; he did

did ſometimes too far indulge the vein of Oratory, eſpecially in his *Encomiaſticks*, wherein he ſometimes takes a liberty of making addreſſes to the dead, which ſucceeding Superſtition improved to formal invocation: he did it with heſitancy εἰ τὶς ἀἰσθησις if any ſenſe be in departed Souls, of things here below, and ſo.

More *Oratorio*.

St. *Ambroſe* made Biſhop of *Milan*, *Anno* 374.

St. *Auſtin* comes to *Milan*, and is converted by the Sermons of St. *Ambroſe*, 385.

Chryſoſtom conſecrated Biſhop of *Conſtantinople* *Anno* 398.

St. *Auſtin* ordained Biſhop of *Hippo*, *Anno* 395.

Chryſoſtom condemned and depoſed in the Synod *ad quercum* and baniſht, but ſoon after recalled and acquitted in another Synod, *Anno* 403.

Chry-

Chriſoſtom again condemned and baniſhed, *Anno* 404. by the inſtigation of the Empreſs *Eudoxia*.

After which *Chriſoſtom* underwent grievous perſecutions, and ſuffered many perils by travelling up and down ſtrange Countries, by the malicious contrivance of his Enemies, till he was releas'd by death at *Comana Portica*, and was buried there in the Tomb of St. *Baſiliſcus* the Martyr.

Euſebius his genuine Works.

De Preparatione Evangelica, lib. 15.
De Demonſtratione Evangelia.
Contra Hieroclem.
Contra Marcellum.
De Eccleſiaſtica Theologia.
Chronicon.
Hiſtoriæ Eccleſiaſticæ, lib. 10.
De Vita Conſtantini.
Oratio de Laudibus Conſtantini.
De Locis Hebraicis.

Epiſt.

Epiſt. ad Cæſarienſes de fide Nicæna.

Nazianzen's genuine Works, moſt of them.

Apologeticus de fuga ſua.
In Julianum Imp. Invictivæ duæ.
Oratio poſt editum ex fuga.
Oratio ad Gregorium Nyſſenum.
Oratio de ſuis Sermonibus.
Oratio funebris in laudem Cæſarii Fratrii.
De Pace Orat. 3.
Oratio de Pauperum Amore.
In Laudem Cypriani Martyris.
Oratio Funebris in Laudem Baſil. Mag.
Oratio in Laudem mag. Athanaſii.
Oratio de moderatione in diſputando.
Oratio de Dogmate & Conſtitutione Epiſcoporum.
Oratio in preſentia 150 Epiſcoporum habita.
De Theologia Oration. 5.

Oratio Panegyrica in Christi nativitatem.

In Sanct. Baptisma.

In Pascha, 2.

In Novam Dominicam.

In Sanctam Pentecosten.

In Laudem Martyrum & adversus Arianos.

Tract. de fide Lat.

Epistolæ 242.

Testamentum.

Poemata 64. alia 78.

De Episcopis, & de hominum ingratitudine Querela.

Suppositious.

Metaphrasis in Ecclesiastem. Hoc est opus Gregorii Thaumaturgi.

Christus Patiens. Tragædia.

St. Epi-

St. Epiphanius's genuine Writings, his Stile was Mean, but but the Matter weighty.

Panarium, ſive Adverſus Hæreſes LXXX. a Choice Book.

Ancoratus, ſeu de fide Sermo.

Ænacephalæoſis, ſeu Panarii Epitome.

De Ponderibus & Menſuris Liber.

Epiſtola ad Johannem Hieroſolymitanum, Lat.

Ad Hieronimum Epiſtola, Lat.

The firſt Martyr in *Brittain* was St *Alban*, under *Diocleſian*'s perſecution.

Some will have 100 Chriſtians martyred at *Liechfield*, which in the Brittiſh-tongue ſignifies *Golgotha*. In alluſion thereto the City Arms are a Field Surcharged with Dead Bodies.

Anno 401. *Arrianiſm* having got a little riddance in *Brittain*, *Pelagianiſm* ſucceeded. *Pe-*

Pelagius was born in *Brittain*, his name *Morgan*, i.e. near the Sea. Hence his Latin Name. And the same day *Pelagius* was born in *Brittain*. St. *Austin* was born in *Africk*. His main Errors are,

1. That no man can be saved without Gods Grace by his own Mirits and Free will.

2. That Infants were born without Original Sin.

3. That they were Baptised, not to be freed from sin, but thereby to be adopted into the Kingdom of God.

4. That *Adam* died not by reason of his sin, but by the condition of nature.

Germanus and *Lupus*, two *French* Bishops came and disputed with the *Pelagian* Doctors, and confuted them.

Anno 501. *Arthur* flourished in *Brittain*. It is more than comes to the proportion of *Brittain*, that amongst

amongſt but nine Worthies in the whole World, two ſhould prove Natives of this Iſland, *Conſtantine* and *Arthur*. That there was an *Arthur* is certain, for his Corps, Coffin and Epitaph were taken out of his Monument at *Glaſſenbury*, in the reign of King *Henry* II.

Anno 585. Pope *Gregory* ſent *Auguſtine* the Monk, and *Melitus* and forty more to preach the Goſpel in *Brittain*: he brought Interpreters with him out of *France*.

The *Pagan* Idols worſhipt in *Brittain* were,

Thur. i. e. *Jupiter*; hence *dies Jovis*, *Thurſday*.

Woden. i. e. *Mercurius*; hence *dies Mercury*, *Wedneſday*.

Frea. i. e. *Venus*; hence *Friday*.

Seater. i. e. *Saturn*; hence *Saturday*.

Tuiſco, *Mars*; ſince *Tueſday*.

The Old Chriſtian *Brittains* ſerved God in the Mountains, and cared

cared not for *Auſtins* alamode ceremonies.

Anno 601. The Archbiſhoprick was tranſlated from *London* to *Canterbury*. *Auſtin* was Archbiſhop, he calls a Councel of *Saxon* and *Brittain* Biſhops, where the Abbot of *Bangor* ſpake as the mouth of the reſt; we are under the Government of the Biſhop of *Carlion* upon *Uske*, and above him unto God, without any ſubordination to *Rome*. So that Religion came into *Brittain*, not by the ſemicircle of *Rome*, but in a direct line from the *Aſiatick* Churches. Hereupon *Auſtin* ſtirred up *Ethelbert*, King of *Kent*, to ſend to the *Pagan* King of *Northumberland* to murder 1200 Monks of *Bangor*.

Anno 632. *Sigebert*, King of *Eaſtangles*, builded *Cambridge*; *Bede* calls him *Chriſtianiſmus*, & *Doctiſſimus*.

Anno

Anno 640. The firſt *Lent* was kept in *England*.

In the ſpace of 82 years the whole *Saxon* Heptarchy was converted to Chriſtianity.

Anno 709. A Synod was called at *London* to introduce into *England* the Doctrine of Image-worſhip. *Binnius* and *Baronius* ſay it was brought in by St. *Anſtin* the Monk. But it is very improbable *Auſtin* would deliver a Doctrine point blank againſt *Gregory* that ſent him, who moſt zealouſly inveighed againſt all worſhip of Images in his Epiſtle *ad Serenum Maſſilienſem.*

Venerable *Bede* was born in this Age. St. *Bede* was too much while he lived, but Venerable was a fit *medium.*

Anno 790. The Archbiſhoprick was tranſlated from *Canterbury* to *Liechfield* by *Offa*, King of *Mercia* and Pope *Adrian*, but ſoon after it

it was reſtored back to *Canterbury.*

Anno 867. The *Danes* enter into the heart of *England*, and burnt the Abby at *Peterburrough*, which was fifteen days a burning; and ſlew the Monks, who were buriall in a grave, where one may have four yards ſquare of Martyrs duſt, which no place in *England* elſe doth afford.

In theſe four laſt Centuries,

Scriptures were generally read.

The Original was preferred.

No Prayers for the dead in nature of propitiation, but only commemoration.

Communion was under both kinds.

Anno 1067. A conteſt was betwixt the Monks of *Glaſſenbury*, and *Thurſtan* their *Norman* Abbot, he obtruding a ſervice upon them which they diſliked; hence *Oſmond*, Biſhop of *Sarisbury*, made a Li-

a Liturgy for all *England*; hence the Old Saying, *Secundum uſum Sarum.*

Anno 1138. *Theobald*, Archbiſhop of *Canterbury*, was ſtiled *Legatus natus*, which from him was entayled on this See.

Nicholas Breakſpeakers was Pope, by the Name of *Adrian* the Fourth. We never had but four Popes and an half, I mean Cardinal *Pool* Pope Elect.

St. *Davids* may vie Archiepiſcopal juriſdiction before *Canterbury*, as being firſt Chriſtian, as the old verſe hath it about the proportion of pardons given to Pilgrims viſiting Religious Places,

Roma ſemel qnantum bis dat Menevia tantum.

Anno 1205. Pope *Innocent* the third aſſoyled all the Engliſh Subjects of their Allegiance from King

King *John*. *John* after granted his Kingdom to the Pope by *Pandulphus*, who kept the Crown five days in his hands, then it was King *Innocent*.

Anno 1254. About this time the Popes oppreſſion began to grow intollerable; for it appeared that the Eccleſiaſtical Revenues of *Italians* in *England* amounted to threeſcore and ten thouſand marks *per annum*, whereas the King's income at that time was hardly twenty thouſand.

King *Edward* I. expelled the *Jews* out of *England*, they ſeated in *Germany* and *Italy*, where the profit from *Jews* and Stews much advanced the revenues of the Pope.

Anno 1341. In this Age the Schoolmen were at the heighth, *England* had the beſt of all, and the moſt. *Hales* Doctor *Irrefragabilis*. *Roger Bacon*, Doctor *Mirabils*.

John

John Duns Scotus. Doctor *Subtilis.*
John Baconthrop. Doctor *Reſolutus.*
William Occam. Doctor *Singularis.*
Pater Nominalium. Doctor *Bradwardine.* Doctor *Profundus.*

Anno 1336. A ſurvey was exactly taken of all the Clergies Glebe Land, and the ſame was returned into the *Exchequer*, and is at this day the moſt effectual Record for *Clery-men* (and for Impropriators under their claim) to recover their right.

Anno. 1371. *Wickliff* began to appear.

About this time was a dangerous Diſcord at *Rome* about 40 years begun between *Uban* 6 and *Clement* 7. The one living at *Rome*, the other reſiding at *Avinian.*

The Papal Power in *England* fell by degrees. Firſt by the ſtate of *Mortmain* in *Ed.* I. More by the Stat. of Proviſion in *Ed.* III. More by the Stat. of *Præmunire* in *Rich.*

II. time. This mauled the Popes Power in *England*. Pope *Martin* ſadly complained of it to the Duke of *Bedford*. *Miramur* (ſaith he) *ſtupeſcimus dolemus execrabile ſtatutum.*

Lollards, ſo called from *Walter Lollardus* a Teacher in *Germany*, ſome years before *Wickleff*: Their Doctrines were much the ſame.

Anno 1434. began that ſmart and active Councel at *Baſil*.

In the beginning of *Hen.* VIII. time, the poor *Lollards* had a mark on their Cloaths, *put it off and be Burned, keep it on and be ſtarved.*

Henry Beauford, Biſhop of *Winchester*, lent *Hen. III.* at once 20000 *l.* who pawned his Crown to him.

Pope *Clement* was impriſoned by the Emperour, whereupon one ſaid, *Papa non poteſt errare.*

Canons made in a Convocation with the Royal Aſſent, ſubject not any (for recuſancy to obey them)

to a civil Penalty in Person or Propriety, unless confirmed by act of Parliament.

In King *Edward* the *VI.* days Non-conformity was conceived.

In Q. *Mary's* days (but at *Franckford*) was Born.

In Q. *Elizab.* days was nurst, under King *James* it grew a tall Youth, and under K. *Charles*, a Man able to conquer the *Hierarchy* its adversary.

Bishop *Bonners* Fury reached from *John Fetty*, a Lad of eight years old, by him Scourged to Death, even to *Hugh Laverock* a cripple of 68 years old, whom he caused to be Burnt.

In Q. *Mary's* days some eminent Professors, as *Fox*, *Bale*, *Grindale*, &c. fled to *Strasburg*, *Zurich* and *Franckford*: They in *Strasburg* were of the most quiet Temper, *Zurich* had the greatest Scholars, and *Franckford* the largest Priviledges.

CHAP. V.

A particular of the Archbishopricks and Bishopricks, with their Archdeaconaries, and their extent, with the Clergies Tenths, and their valuations in the King's Book.

Canterbury hath only one Archdeacon, which is of *Canterbury*.

	l.	*s.*	*d.*	
The Clergies Tenth comes to	651	18	2	q
Archbishoprick valued in the K's. Book at	2816	17	9	q

St. *Asaph*, it contains part of *Denbigh*, *Flint*, *Montgomery*, *Merioneth*, and some Towns in *Salop*; in it are 121 Parishes, most of them in the Patronage of the Bishop; it hath

hath but one Archdeaconry, that of St. *Asaph*, which is united to the Bishoprick.

Tenths	186	19	7	ob. q
Valuation	187	11	6	

Bangor, it contains *Carnarvon*, and the whole Isle of *Anglesey*, part of *Denbigh*, *Merioneth* and *Montgomery*; in it 107 Parishes, whereof 36 are impropriated; it hath 3 Archdeacons, *Bangor*, *Anglesey*, *Merioneth*.

Tenths	151	14	3	q
Valuation	131	16	4	

Bath and *Wells*, contains the whole County of *Somerset*; and in that 388 Parishes, whereof 160 are impropriate; it hath 3 Archdeacons of *Bath*, *Wells* and *Taunton*.

Tenths	353	18	ob.	q.
Valuation	533	01	3	

Briſtol, hath a Dean and 6 Prebenddaries; it contains the City of *Briſtol*, and County of *Dorſet*, and therein 236 Pariſhes, of which 64 are impropriated; it hath one Archdeacon, *i. e.* of *Dorſet*.

Tenths	353	18	ob. q.
Valuation	383	8	4

Chicheſter, contains all *Suſſex*, and in it 250 Pariſhes, whereof 112 are impropriated; 2 Archdeacons, of *Chicheſter* and *Lewis*.

Tenths	287	2	ob. q.
Valuation	977	1	3

Coventry and *Leichfeild*, is contains the whole Counties of *Derby* and *Stafford*, with a good part of *Warwickſhire* and *Shropſhire*, 557 Pariſhes, whereof 250 impropriated; it hath 4 Archdeaconries.

Staf-

Stafford, *Derby*, *Coventry* and *Shrewsbury*.

Tenths	590	11	11	q.
Valuation	559	18	2	ob. q.

St. *Davids*, it contains *Pembroke*, *Cardigan Carmarthen*, *Radnor Brecknock* and ſome parts of *Hereford*, *Monmouth*, &c. in it 308 Pariſhes, whereof 120 impropriate; it hath 4 Archdeacon, *i. e.* of *Cardigan*, *Carmarthen*, *Brecknock* and *St. Davids*.

Tenths	336	14	10	
Valuation	457	1	10	ob. q.

Ely, it contains *Cambridgſhire*, and the Iſle of *Ely*, in which are 141 Pariſhes, whereof 75 are impropriate; it hath but one Archdeacon, which is of *Ely*.

Tenths	384	14	9	q.
Valuation	2135	18	5	

Exeter, it contains the 2 Counties of *Devon* and *Cornwall*, 604 Parish Churches, whereof 239 are impropriate. It hath 4 Archdeacons, (*viz.*) of *Cornwall*, *Exeter*, *Barnstaple* and *Taunton*, formerly valued 1565*l.* 14*s.* 6*d.*

Valuation now	600	0	0
Tenths	1240	15	2

Glocester, It contains only *Glocestershire*, hath in it 267 Parishes, whereof 125 impropriate; one Archdeacon (*viz.*) of *Glocester*.

Valuation	315	17	2
Tenths	358	15	0

Hereford, it containeth the County of *Hereford* and part of *Shropshire*; it hath 313 Parish Churches, of which 165 are impropriate; it hath 2 Archdeacons (*viz.*) *Hereford* and *Salop*.

Valuation	768	10	6 ob.
Tenths	345	2	2

Llandaff,

Llandaff, it contains part of *Glamorganshire*, and part of *Monmouthshire*; 177 Parishes, whereof 93 impropriate; one Archdeacon of *Landaff*.

Valuation	154	14	1
Tenths	156	5	4

Lincoln, it contains the Counties of *Lincoln*, *Leicester*, *Huntington*, *Bedford*, *Buckingham* and part of *Hertfordshire*; in it 1255 Parishes, whereof 577 are impropriations; 6 Archdeacons *(viz.)* *Lincoln*, *Leicester*, *Bedford*, *Buckingham*, *Stow* and *Huntington*.

Tenths	1751	14	6
Valuation	894	10	1 ob.

London, it contains the Counties of *Middlesex* and *Essex*, and part of *Hartfordshire*; 623 Parishes, and of them 189 impropriated; 5 Archdeacons

deacons of *London*, *Middlesex*, *Essex*, *Colchester* and St. *Albans*.

Valuation	1119	8	4
Tenth	821	15	1

Norwich, it contains *Norfolk* and *Suffolk*; 1121 Parish Churches, whereof 385 impropriate; it hath 4 Arch-deacons (*viz.*) of *Norwich*, *Norfolk*, *Suffolk* and *Sudbury*.

Valuation	899	18	7 ob
Tenths	1117	13	ob

Oxford, it contains the County of *Oxford*; 195 Parish Churches, of which 88 are impropriated; it hath one Arch-deacon (*viz.*) of *Oxford*.

Valuation	354	16	4
Tenth	255	8	

Peterborough, it contains the Counties

Counties of *Northampton* and *Rutland*; in them 293 Parishes, whereof 91 are impropriate; it hath one Arch-deacon (*viz.*) of *Northampton*.

Valuation	414	19	11
Clergis Tenth	520	16	8

Rochester, it contains a small part of *Kent*; 98 Parishes, of which 36 are impropriate; one Arch-deacon (*viz.*) of *Rochester*.

Valuation	358	3	7 ob.
Tenths	222	14	6 ob.

Salisbury, it contains the Counties of *Berks* and *Wilts*; and in them 544 Parish Churches, of which 109 impropriate; 3 Arch-deacons (*viz.*) *Salisbury*, *Berks*, *Wilts*.

Valuation	1367	11	8
Tenth	901	8	0

Win-

Winchester, it contains *Surrey*, *Southampton* and *Isle* of *Wight*; 362 Parishes of which 131 impropriate; 2 Arch-deacons (*viz.*) of *Winchester* and *Surry*.

Valuation	2793	4	2	q.
Tenths	846	1	0	

Worcester, it contains *Worcestershire* and part of *Warwickshire*; therein 241 Parishes, of which 71 are impropriate; one Archdeacon (*viz.*) of *Worcester*.

Valuation	1049	17	3	ob.
Clergies Tenth	288	0	0	

York, contains the two Counties of *York* and *Nottingham*; and in them 581 Parish-churches, of which 336 are impropriations; it hath four Arch-deacons (*viz.*) of *York*, *Cleveland*, *Eastriding* and *Nottingham*.

Valuation	1609	19	2	
Tenths	1113	17	9	ob.

Carlisle.

Carliſle, it contains *Weſtmorland*, and moſt part of *Cumberland*; 93 Pariſhes, whereof 18 impropriate.

Valuation	530	4	11	ob.
Tenths	161	1	7	ob.

Cheſter, contains part of *Cumberland*; *Lancaſhire* and *Cheſhire*; 256 Pariſhes, of which 101 are impropriate; 2 Arch-deacons *Richmond* and *Cheſter*.

Valuation	420	1	8
Tenths	435	12	

Durham, it contains the Biſhoprick of *Durham*, and County of *Northumberland*, each of which hath an Arch-deacon, 135 Pariſhes, whereof 87 impropriate.

Tenth	385	5	6	ob.
Valuation	1821	1	5	q.

A Catalogue of all the Bishops in England and Wales.

ARchbishop of *Cant.* Dr. *Tillotson*
Archbishop of *York.* D. *Sharp*
Bishop of *London* —— Dr. *Compton*
Bishop of *Durham* —— Dr. *Crew*
Bishop of *Winchester*— Dr. *Mew*
Bishop of *Rochester*—— Dr. *Sprat*
Bishop of *Salisbury* — Dr. *Burnet*
Bishop of *Chester*——Dr. *Stratford*
Bishop of *Worcester*--Dr. *Stillingfleet*
Bishop of *Chichester* — Dr. *Patrick*
Bishop of *Oxford*——Dr. *Hough*
Bishop of *Leichfield* and *Coventry.* } Dr. *Lloyd*
Bishop of *Hereford*——Dr.——
Bishop of *Norwich*——Dr. *Moore*
Bishop of *Lincoln* —— Dr. *Tenison*
Bishop of *Ely* —— Dr. *Patrick*
Bishop of *Carliste* —— Dr. *Smith*
Bp. of *Bath* and *Wells* —Dr. *Kidden*
Bishop of *Peterborough* —Dr.——
Bishop of *Exeter.* --Sir *J. Trelawny*

Bishop

Bishop of *Bristol* —— Dr. *Hall*
Bishop of St. *Asaph* —— Dr. *Jones*
Bishop of *Llandaff* ——
Bishop of St. *Davids* —— Dr. *Wartson*
Bishop of *Bangor* ——

A List of the present Deans, both in *England* and *Wales*.

ST. *Asaph* —— Dr. *Bright*
Bangor —— Dr. *Jones*
Bristol —— Dr. *Levet*
Canterbury —— Dr. *Hooper*
Carlisle —— Dr. *Musgrave*
Chester —— Dr. *Ardern*
Chichester —— Dr. *Hawkins*
Christ Church *Oxon* Dr. *Aldrich*
St. Davids —— Dr. *Ellis*
Durham —— Dr. *Greenvile*
Ely —— Dr. *Spencer*
Exeter —— Dr. *Annesley*
Glocester —— Dr. *Jane*
Hereford —— Dr. *Benson*
Leichfeild —— Dr. *Addison*
Lincoln

Lincoln —— —— Dr. *Barwis*
Norwich —— —— Dr. *Fairfax*
St. Paul's —— —— D. *Sherlock*
Peterborough —— —— D. *Freeman*
Rochester —— —— D. *Ulloch*
Salisbury —— —— —— Dr. *Price*
Wells —— —— Dr. *Bichurst*
Westminer D. *Sprat* Bp. of *Rochester*
Winchester —— —— Dr. *Meggot*
Windsor —— —— Dr. *Hascard*
Worcester —— —— Dr. *Talbot*
York —— —— Dr. *Wickham*

In *England* are 2 Archbishops, 26 Bishops, 26 Deans of Cathedral and Collegiate Churches, 60 Archdeacons 544 Prebendaries 9700 Rectors and Vicars, besides Curates.

There are several Rural Deans. The Rural Dean was anciently called *Archi-presbyter*, and had the guidance and direction of the Presbyters. The Pastors of every Parish are called Rectors, unless the Predial

dial Tythes are impropriated; and then they are called Vicars.

The Stile of the Archbishop of *Canterbury* is, *Johannes Divina Providentia Archiepiscopus Cantuariensis Primas & Metropolita totius Angla.*

The Bishops write (*Divina Permissione.*)

All the incomes of the Bishops in *England* are judged to amount to four hundred and fifty thousand pounds *per annum.*

For institution and induction of Parsons to benefices the *Bishops* have three pounds a piece at least.

Licenses to Preach cost ten shillings.

The Church-Wardens pay for their books of Articles every year, and for writing their Presentments by a Clerk, 2 s. 4.

Ministers pay 1 s. 8 d. for shewing their Licences to Preach to the Register at every *Bishops* Visitation

on

on; and 4 s. Procurat to the Bishop, and 8 d. to the Apparitor.

The 2 Archbishops have Precedency of all the Lord's Temporal, and every other Bishop hath place of all the Barons of the Realm, under the estate of Viscount and other Superior Dignities. The *B.* shops have amongst themselves this Precedence. First, The *B.* shop of *London*; and after him the *B.* shop of *Durham*, and then the *B.* shop of *Winchester*, and after him every *B.* shop, as he is in Seiniority.

CHAP. VI.

Of the Original of Patronage, and of Presentation, Institution and Induction.

AS for Foundation and Erection of Churches, *&c.* The Patron designed the ground and build-

building, but the *Bishops* consent was required; the Foundation being provided, and Materials, the Bishop comes in his Formalities in Person, the Collare and Humerale, and saith certain Prayers, and Fumeth the Groundwork; and the Singingmen say the ἀπολυτίκιον (a kind of Collect) for the Saint, to whose Name the Church is Dedicated, and crosseth the corner-stone, and layeth the Foundation, if the Founder Endowed it. For the particular manner of Consecration of Churches, *Vide*, Dr. *Plotts* History of *Staffordshire*.

Several well minded good men built Churches, and endowed them with several parcels of Land, and other immunities, reserving to themselves, their Heirs and Successors, a Right and Power to bestow the said Churches and Lands on such Persons they thought fit; and this Right of Presentation is

called

called *Advocatus*. The Patrons in the Civil Law are called *Advocati*; and *Patronia Patrocinio*, or Defence; and they Present an Incumbent on every Vacancy.

Presentation, It is nothing else but the nomination of a fit Person to the Bishop to be admitted, instituted and inducted into the Church or Benefice which is void; it is an instrument in the Nature of a Letter Missive, directed to the Bishop; and is usually in this Form.

Reverendissimo in Christo Patri & Dom. Dom. Johanni permissione Divina Eboracensi Archiepiscopo Angliæ Primati & Metropolitani, ejusve in absentia vicario suo in rebus Spiritualibus generali prænobilis T. P. Baro de P. verus & indubitatus patronus Rectoriæ Ecclesiæ parochialis de H. Salutem in domino sempiternam. Ad Ecclesiam Parochialem de H. predict vestræ Diocesis modo per mortem T. R. ultimi incumbentis ibidem vacantem,

tem, dilectum mihi in Christo T. H. Sacræ Theologiæ professorem paternitati vestræ præsento, humiliter supplicans ut prefatum T. H. ad dictam Ecclesiam admittere, ipsumq; in Rectorem ejusdem instituti, & induci facere, cum suis juribus & pertinentis Universis, cæteraq; omnia & singula peragere & adimplere in hac parte quæ ad vestrum munus Episcopale pertinere videbantur dignemini cum favore in cujus rei T. stimonium. &c.

If a *feme covert* hath title to Present to a Church which is void, she cannot present by her self, but the Presentation must be in the Names of the Husband and Wife, except in the case of the Queen.

If a Clerk be presented to the Bishop, and the Bishop doth refuse to admit or institute him; the Bishop must shew the particular cause why he doth refuse him, and not generally, that he is uncapable or *Schismaticus Inveteratus.* Coke 5. Rep.

Rep. Specot's case. That a Clerk is a common haunter of Taverns, or a player at unlawful Games, are no good causes of refusal; for tho they are *Mala Prohibita*, yet they are not *Mala in se.* But *Heretick*, Schismatick, Perjur'd Person, Bastard, Outlawed, Illiterate, are good causes to refuse, so as the Bishop express the crime in certain by a Certificate; but in such cases, the Ordinary must give notice to the Patron of his refusal.

The Law hath appointed six Months ro the Patron to present his Clerk to the Bishop; and if the Patron does not Present his Clerk accordingly, then the Bishop shall Present (by *Lapse*) a Clerk of his own choosing. This is called in Law, a *Collation*, and if the Bishop shall not *Collate* within six Months; then the Archbishop shall *Collate* his Clerk; and if the Archbishop do not *Collate* within six Months, then the King shall Present. The

The ſix Months ſhall be accounted according to the *Calendar*, and not according to 28 days to the Month.

If the Church become void by Death of the incumbent, the ſix Months ſhall be accounted from the time of his Death. So it is, if the Church become void by Creation, *i. e.* by making the preſent incumbent there of a Biſhop: but if the Church become void by Reſignation (which Reſignation muſt be made to the Biſhop) or by Deprivation, then the Biſhop muſt give notice of ſuch Reſignation or Deprivation, and the ſix Months ſhall be accounted from the time of ſuch notice.

If the King be Patron, and doth not preſent his Clerk to the Church within ſix Months, there the Ordinary ought not *de jure* to *Collate* in regard of the ſaid *Lapſe*; he ought only to Sequeſt the Profits of the

Church,

Church, till the King will Present.

A common Person cannot revoke, repeal or vary from his first Presentation, because he hath put it out of himself, and he hath given the Bishop power to perfect what he himself began; yet before Induction the King may revoke his Presentment.

Before the Clerk is admitted and instituted, he ought to be examined by the Bishop: If once the Bishop refuseth a Man for insufficiency, he cannot afterwards accept of him.

The Clerk is not bound to shew his Letters of Orders, or Letters Testimonial to the Bishop upon his Examination. *Trin.* 43. *Eliz. B. R. Palms*, and the Bishop of *Peterborough*'s case.

If the Bishop find the Clerk able, he admits him in these words, *Admitto te habilem*: And afterwards he doth institute him unto

unto the benefice or Church, thus, *Instituo te rectorem Ecclesiæ parochialis de D. & habere curam animarum, accipe curam tuam & meam.*

The Bishop may examin, admit and institute a man out of his own Diocess.

In all cases if a Church Lapse to the Bishop or Archbishop, and the Patron presents his Clerk before the Bishop or Archbishop have collated, the Bishop is bound to admit the Clerk of the true Patron, and cannot take advantage of the Lapse.

A Clerk must subscribe to three Articles. 1. To the Supremacy. 2. That the book of Common-prayer, and of ordering Bishops, Preists and Deacons, contains nothing in it contrary to the word of God. 3. That he alloweth of the 39 Articles of Religion, and acknowledgeth them to be agreeable to the word of God.

The Delinquent against the Canons of King *James*, made at a Convocation in *London*, *Anno* Dom. 1603. is to be preceeded withal by the censures of the Church.

Cheif Justice *Wray*, Pasch. 23. *Eliz.* reports, that whereas one *Smith* subscribed the 39 Articles, with this addition (so far forth as the same were agreeable to the word of God) that this was not according to the Stat. 13 *Eliz.*

Induction is usually done by the Archdeacon. It is the putting the Clerk in Possession of the Church Glebelands, Tyths, &c. by the institution he is admitted, *ad Officium*, by induction he is intitled *ad Beneficium*.

A Deacon is capable to be a Parson, Vicar, &c. before he is a Priest in Orders, which cannot be before he is four and twenty years of

By

By the Stat. 14. *Car.* 2. Cap. 4. he muſt make a Subſcription according to the ſaid Act, and have a Certificate from the Biſhop that he hath ſo done.

Within 2 Months after he is inducted, he muſt, during Divine Service, read the 39 Articles in the Pariſh Church, and declare his unfeigned aſſent, and conſent to all that is therein contained poſitively.

He muſt within 2 Months after he is inducted, upon ſome *Sunday*, read the book of Common Prayer, (*i. e.* the whole Service of the Church appointed for that day) and likewiſe declare his aſſent and conſent to all the matters and things therein contained in theſe words.

J. A. B. *Do declare my unfeigned aſſent and conſent to all and every thing contained and preſcribed in and by the Book, intituled the Book of*

Common Prayer, and Administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England, *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in the Churches, and the form or manner of making, ordaining and Consecrating of Bishops, Preists and Deacons.*

He must likewise within 3 Months after his Institution, upon some Lord's day (during *Divine* Service) publickly read his Certificate from the Bishop, of his Subscription to the Declaration following; and he must at the same time read the Declaration it self in the Church where he is to Officiate, before the Congregation there assembled. The Declaration follows.

I A. B declare, that it is not Lawful upon any pretence whatsoever, to take Arms against the King, and that

I do abhor that Trayterous position of taking Arms by his Authority against his Person, or against those that are Commissionated by him; and that I will conform to the Liturgy *of the Church of* England, *as it is now Established.*

The clause about the solemn League and Covenant is now expired.

Observe, That the Parson, Vicar, &c. must upon the acceptance of every new Living, or Ecclesiastical Preferment within this Law, repeat all these things.

Let him have some credible Witnesses present when he makes his Subscription before the Bishop, and that they attest the Bishop's Certificate, and that they get two books of Articles, and when they read them, that he gives one of them to some Parishioners to read with him, and attest the same, that they were present and heard the

Clerk read the 39 Articles during the time of Common Prayer, and declare his unfeigned assent and Consent to all the matters and things therein contained, by subscribing their names thereunto.

When he reads the Book of Common Prayer, let some intelligent Parishoners read with him, and give them a copy of the Declaration aforesaid, and let them attest under their hands his reading of the Common Prayer and Declaration, which may be done in this Form.

In a fair legible hand, write the Declaration aforesaid. Then write under,

Memorandum, *That upon* Sunday *the* *in the year of our Lord* A. B. *Parson of* D. *in the County of* D. *read common Prayers in the said Parish Church of* D. *both in the forenoon and afternoon of the same day, according*

according to the form and order prescribed and directed by the book, entituled, the book of Common Prayer, and Administration of the Sacraments, and other rights and ceremonies of the Church, according to the use of the Church of England, &c. *and immediately after reading the same, made a declaration of his unfeigned assent and consent to all the matters and things therein contained in the form and words above written. And let the Witnesses subscribe the same Certificate, and let these things be carefully kept.*

CHAP. VII.

Of Marriages.

Times Prohibiting Marriage.

MArriage comes in on the 13 h day of *January*; and at *Septuagessima Sunday* it is out again until *Low Sunday* (for we must fast from flesh in clear Lent) at which time it comes in again, and goes not out again till *Rogation Sunday*: For *Rogamen Vetitat.* From whence it is forbidden again till *Trinity Sunday*; from whence it is not forbidden till *Advent Sunday*: But then it goes out, and comes not in again till the 13 h day of *January* next following; notwithstanding all this, I would venture to Marry a prudent, comly and rich Woman at any time.

Affinity

Affinity and Conſanguinity forbidding Marriage.

A Man may not Marry his

Grandmother,
Grandfathers Wife,
Wives Grandmother,
Fathers Siſter,
Mothers Siſter,
Fathers Brothers Wife,
Mothers Brothers Wife.
Wives Fathers Siſter
Wives Mothers Siſter,
Mother,
Stepmother,
Wives Mother,
Daughter,
Wives Daughter,
Sons Wife.

A Woman may not Marry her

Grandfather,
Grandmothers Husband.

Husbands Grandfather,
Fathers Brother,
Mothers Brother
Fathers Sisters Husband,
Mothers Sisters Husband,
Husbands Fathers Brother,
Husbands Mothers Brother.
Father,
Stepfather,
Husbands Father,
Son
Husbands Son,
Daughters Husband.

A Man may not Marry his

Sister,
Wives Sister,
Brothers Wife,
Sons Daughter,
Daughters Daughter
Sons Sons Wife
Daughters Sons Wife
Wives Sons Daughter,
Wives Daughters Daughter,

Bro-

Brothers Daughter,
Sisters Daughter,
Brothers Sons Wife,
Sisters Sons Wife,
Wives Brothers Daughter,
Wives Sisters Daughter.

A Woman may not Marry her

Brother,
Husbands Brother,
Sisters Husband,
Sons Son,
Daughters Son,
Sons Daughters Husband
Daughters Daughters Husband
Husbands Sons Son,
Husbands Daughters Son,
Brothers Son,
Sisters Son,
Brothers Daughters Husband,
Sisters Daughters Husband,
Husbands Brothers Son,
Husbands Sisters Son.

He that would see more of this, let him peruse Lord Chief Justice *Vaughans* reports in Dr. *Harrisons* Case, where he shall meet with excellent and curious Learning on this Subject.

CHAP. VIII.

Of Non-residence.

BY *Stat.* 21. *Hen.* 8. cap. 13. every Archdeacon, Dean, Parson and Vicar, must be personally resident, and abiding in, at, or upon his said Dignity or Benefice, or one of them at the least; and upon wilful absence by the space of one Month at a time, or two Months at several times in any one year, to forfeit 10 *l.*

The Stat. intends he should be Re-

Reſident in and upon his Parſonage or Vicaridg-houſe.

Imprisonment excuſeth the Parſon, &c.

Removal for healths ſake excuſeth.

He that is Reſident in the Univerſity, and under forty years of age, to do Exerciſes there, is excuſed.

Being in the King's Service beyond Sea, excuſeth.

A Chaplain qualified, is excuſed.

The King may give Licenſe to any of his own Chaplains to be Non-reſident.

Arch biſhops, *B*iſhops, Lords, *H*ouſehold Chaplains are excuſed.

Vid. Star. 13 *Eliz.* c. 20. 14 *Eliz.* cap. 11.

CHAP.

CHAP. IX.

Of Dispensations and Pluralities.

A Dispensation granted by the Archbish, and confirmed by the King's Letters Patents, (as it must be) *Retinere beneficium cum cura animarum*, is good only to such a person who is full and perfect incumbent of the Church at the time of the Dispensation to him, by Stat. 21. *Hen.* 8. cap. 13.

The King, Queen and Prince, and other the King's Children, may retain as many Chaplains as they please, and every of their Chaplains may purchase a Dispensation for two Parsonages, or Benefices, with cure of Souls, or may hold as many of the King's Gift as they can get.

Every

Every Archbiſhop and Duke may have ſix Chaplains, and every one may have two Parſonages.

Every Marquiſs and Earl may have five Chaplains, and every one may have two Benefices.

Every Viſcount and Biſhop may have four Chaplains, and every one may keep two Benefices.

The Lord Chancellor, every Barron and Knight of the Garter may have three Chaplains.

Every Dutcheſs, Counteſs and Baroneſs, being Widows, may have two Chaplains.

The Treaſurer of the King's Houſe, and Comptroler, the King's Secretary, Dean of the Chapel, and Maſter of the Rolls may every of them have two Chaplains, and the Chief Juſtice of the King's Bench, one Chaplain.

All Doctors and Batchelors of Divinity (not admitted by Grace only) may keep two Benefices.

No-

No Deanery, Archdeaconry, or Prebend is within this Act of Pluralities.

If any incumbent be Resident upon his Living, and keep a Curate, he is bound by the *Act of Uniformity* once every Month at least to read the *Common Prayers* in his Parish Church, or he forfeits 5 *l.* for every time he fails therein.

CHAP. X.

Causes of Deprivation,

CAuses of Deprivation in the Spiritual Court (all which are allowed by the *Common Law*) are,

Conscientia Criminis.
Debilitas Corporis.
Irregularitas Personæ.
Defectus Scientiæ.

Grave

Grave Scandalum.
Hereſie, Schiſme, &c.

If the Clerk be convict of Perjury in the Spiritual Court, it's a good cauſe of Deprivation; but the Ordinary muſt give notice to the Patron of this Deprivation.

If the Patron Preſent a meer Lay-man, the ſame is a good cauſe of Deprivation, if he be inſtituted and inducted; but he muſt be deprived by ſentence in the *Spiritual Court*.

If a Judgment of Deprivation be againſt a Parſon, if he make his Appeal, the Church is not void, but he remains Parſon during the time of the Appeal; and if he do reverſe the Judgment, there needs no new Inſtitution and induction. *Hornogala's* Caſe.

Diſobedience to the Ordinary, Incontinency and Drunkeneſs, are good cauſes of *D*eprivation; he muſt

must be a common Drunkard.

He that comes in by Simony, may be deprived.

To maintain any Doctrine against the 39 Articles of Religion, and perist therein, is cause of Deprivation.

Nonconformity, is a good cause of Deprivation.

Taking a second Benefice, contrary to the Stat. 21 *H.* 8. cap. 13. without a Dispensation, is a just cause of Deprivation.

Observe, avoidances by Act of Parliament need no sentence declaratory.

By Stat. 13 *Eliz.* cap. 12. He that doth not subscribe unto the Articles, not read the Articles of Religion, shall be deprived *ipso facto.* But the Ordinary must give notice thereof to the Patron.

CHAP.

CHAP. XI.

Of Dilapidations.

A Dilapidation is the pulling down or deſtroying any of the Houſes or Buildings belonging to a Spiritual Living, or the Chancel, or ſuffering them to run into ruin or decay, or waſting and deſtroying the woods of the Church.

Suits for Dilapidations are moſt properly to be ſued in the *Spiritual Courts.*

But a ſpecial Action upon the caſe lies againſt the Dilapidator, his Executors or Adminiſtrators at *Common Law*; and all the Money and Damage that ſhall be recovered for Dilapidations, are to be expended and laid out, in and about the Repairs. As to the Biſhop and Parſon's granting Leaſes,

in

in such cases be sure to consult some able *Councell r.*

CHAP. XII.

The Priviledges of Clergy-men.

THey are not compelled to serve in any temporal Office; as Constable, Overseer, &c.

They may not be arrested in the Church or Church yard, when they are attendant on Divine Service.

The bodies of Clergy-men cannot be arrested upon any *Capias*, upon a Statute Merchant, or Statute Staple; and if he be Arrested thereupon, a Writ of False Imprisonment lies against the Officers.

Their Goods are free from Tolls in Fairs and Markets.

They are not bound to appear at Court Leets. If

If a Clark in Holy Orders be found guilty by the Petit Jury, of a Crime for which the benefit of Clergy is allowable, he ſhall not be burned in the hand as a Layman ſhall be.

A Lay man can have his Clergy but once, but a Clark in Holy Orders ſhall have it *ad infinitum*.

No Execution ſhall be executed upon the Goods of the Church.

By the Stat. 1 *Mariæ* cap. 3. he muſt not be diſturbed Praying or Preaching.

CHAP. XIII.

Of Tythes.

TYthes are an Eccleſiaſtical Inheritance, collateral to the ſtate of the Land, and therefore unity of poſſeſſion cannot extinct or ſuſpend them; but may be diminiſſed or

or granted, notwithſtanding ſuch unity.

Tythes are,

Prædial; which ariſe from the profits of the Land.

Mixt; ſuch as ariſe from Cattle.

Perſonal; ſuch as ariſe from Labour or Induſtry.

Tythes are alſo divided into

Great Tythes.

Small Tythes, *Minutæ Decimæ.*

Corn, Hay and Wood accounted great Tythes.

Garden ſtuff, Fruits, Saffron, Woad, Flax, Hemp, and Perſonal and mixt Tythes, are accounted ſmall Tythes.

Many Vicaridges are endowed with the ſmall Tythes only.

Before the time that the Parochial rights of Tythes were ſetled, the Owners of Lands might grant their Tythes to any Eccleſiaſtical or Religious Perſons; ſo

Tythes

Tythes of ſome whole Pariſhes were granted to Abbots, &c. and to the Rectors of other Pariſhes; which is the reaſon that at this day there are ſeveral portions of Tythes held from the Pariſh Churches by Impropriators and the Rectors of other Churches.

About the twelfth Century, the Parochial Rights of Tythes were generally ſetled.

Many Abbots, who had Tythes of other Pariſhes granted to them, held out againſt the Pariſh Prieſts, and after claimed the Tythes by preſcription, *i. e.* by forty years poſſeſſion, and that is the reaſon that many portions of Tythes are at this day held by Impropriators that had been gained by the Abbots by ſuch preſcription, and by this means they got their preſcriptions *de non decimando*; for one Clergy-man may preſcribe againſt another, but not a Lay-man.

No

No man was capable of Tithes in Perpetuity, till the Statutes of *Dissolutions* of *Religious Houses* enabled them. And since then those Tithes which were appropriated to the *Religious Houses*, are become Lay-fee; and any Lay-man is capable of them in Perpetuity, and may sue for the same in the *Spiritual Courts*.

All Tythes not appropriated belong to the Rector of the Parish Church wherein they arise, yet the Parson of one Parish may prescribe to have a Portion of Tithes in the Parish of another; and so might Abbots and other religious persons prescribe to have Portions of Tythes in Parishes, whereof they had not the Advowsons, and by consequence the Patentees from the Crown, and the Impropriators may claim the same by prescription in the Abbots, Priors, &c. and the usage since the Dissolu-

tion will ſerve to prove the preſcription and uſage in the Abbots, &c. that they held the ſame ſo time out of mind.

If a Parſon leaſe his Gleab Land, and do not alſo grant the Tythe thereof, the Tenant ſhall pay the Tythe to the Parſon.

If a Parſon ſow his ground, and then ſells the Corn growing, the Buyer ſhall pay Tythes of it to the Parſon.

By the Stat. 28. *H.* 8. cap 11. all the Tythes and other Profits belonging to the Rectory, are given to the Succeſſor from the death of the laſt Incumbent ſo that the Executors have nothing to do with them.

The Vicar ſhall not pay tythes of his Gleab to the Parſon, without ſpecial words.

Perſonal tythes are to be paid where the party communicates, but prædial to the Parſon, with-

in whose Parish the Land lies

The manner of the payment of Tythes, is for the most part governed by the custom of the place, as in Sheaves, Hay cocks or Grass-cocks, no tythes are to be paid of the Aftermaths of Meadow; but if the Meadow be so rich, that there is two Crops of Hay or Woad got in one year, the Parson shall have tythe of both.

Tythe shall be paid of Hay and Corn growing in Orchards, tho the tythes of Fruit be paid the same year.

Gross Woods are such as are usually imployed for building, as Oak, Ash, Elm, Beech, and are not tythable; but Willows, Hasels, Hollies, Maples, Birch, Alders, Thorns, &c. of what age or bigness soever, are tytheable; but if they are for fewel in the Owners Houses, they are not tytheable.

Tythes

Tythes ſhall be paid of Nurſery Trees, if they are ſold to be tranſplanted into other Pariſhes.

If the Coppice hath paid tythes, the grubbed wood ſhall not pay any.

If Oak, Aſh, Elm be cut under one and twenty years growth, they are accounted *Sylvæ Cædua*, and ought to pay tythes.

But the Loppings of great Oaks, Aſhes, though the Lops be under twenty years growth, ſhall not pay tythes; nor of the Shoots that grow from the Roots of ſuch Timber Trees.

No tythes ſhall be paid of the Bark of Timber Trees: But tythes ſhall be paid of the Maſts and Acrons; but then they ought to be collected and ſold, *Litt. rep.* p. 40

If Wood-ground be mixt with Woods tytheable, and Woods not tytheable, and the greater

part be such as are not tytheable, it shall priviledge the rest, and so *e contrario*, 16 *Jac.* C. B. *Leonards* case.

The Parson may sue the buyer or Seller of the Woods for tythes at his Election.

The manner of payment of Wood tythes, is either by the measure of the ground, or every tenth Faggot.

Herbage is to be paid for barren Cattle, which yeild no profit to the Parson.

No herbage tythe shall be paid for the agistment of Beasts bred for the Plow or Pail, and so imployed in the same Parish. So if a man eat a ground with his own Saddle-Horses, he shall pay no tythe for the same; but an Innkeeper that eats with Guests Horses shall.

No tythe is due to the Parson for Deer, Conys, &c. without a Special Custom.

If

If a ground be eaten with profitable Cattle, as Milch Cows, Ewes, Lambs and Cattle bred for Plow and Pail, shall not pay tythes.

If a Stranger or Parishioner buy barren Cattle, and feed them for sale, he shall pay tythe for the herbage of them. So of young Cattle.

For the Grass of Fallows no herbage shall be paid, nor of Stubles.

If the Parishoner hath under seaven Lambs or Fleeces, he shall pay an halfpenny for every Lamb and Fleece. Where Sheep are kept in one Parish in *Summer*, and another in *Winter*, the tythes are to be divided: So if one buy Sheep out of another Parish: Tythe Cheese must be paid whilst Cheese is made; but in *Autumn* and *Winter*, tythe Milk is to be paid in kind. But in all

places the cuſtom is to be obſerved.

Tythe of Lambs, Calves, Pigs, &c. is regularly when they are ſo old, that they may be weaned and live without the Dam. Wool is to be paid at the Sheer-day.

If a mans Sheep dye of the Rot, or the Owner kill them, he muſt pay tythe for the Wool rateably.

Tythes are to be paid of Fruits in kind, when gathered: So of Maſt, or to be ſatisfied, if eaten with Swine. The tythe of Bees is to be paid by the tenth part of the Hony and Wax: Of young Pigeons in Dovecoats, &c. tythes ſhall be paid, if they be ſold.

Geeſe, Ducks and Swans are uſually paid in their kind; but of Hens and Turkies commonly in their Eggs: Where they pay tythe of Eggs, there is no tythe of the Young *& ſic e converſo*: No tythes due for Dwelling-Houſes, properly. No

No tythes ſhall be paid of thoſe things which do not annually increaſe, as Stones, Turfs, Slates, Bricks, Tiles, Marble-lime, Tinn, Lead, Copper, unleſs by ſpecial cuſtom

Tythes due by Cuſtom are of two kinds.

1 Where there is a *modus decimandi*, and by cuſtom mony or ſome other thing is paid in lieu of tythes.

2. Where tythes hath by cuſtom been paid of things not tytheable, as of Lead in *Darbyſhire*, Tynn in *Devonſhire*.

In ſome Countrys they ſay, they pay tythe ale, a very proper place for fudling Parſons to live in.

The Parſon, Vicar, Impropriator or Farmer cannot come himſelf and ſet forth the tythes without the Licenſe and Conſent of

the Owner, of the Corn, Hay, &c. if he do, and carry it away, he is a Treſpaſſor. But a Parſon, Vicar, &c. may after the tythes are ſet forth, come himſelf or his Servants, and ſpread abroad and dry his Corn, Hay, &c. upon any convenient place in the ground, till the ſame be fit to be carried into the Barn.

The Parſon and Vicar may carry his tythes from the ground, either by the common way, or any ſuch way as the Owner of the Land uſeth to carry away his nine parts: but if the Owner of the ground will not ſuffer the Parſon, Vicar, &c. to ſpread and dry the Corn or Hay upon the ground, or will ſtop the ways, and not ſuffer the Parſon to carry them away; this is no good ſetting forth within the Stat. 2 *Edward* 6. and they may have an action upon the Caſe for ſuch diſturbance.

In

In all Cases where a ſpiritual perſon preſcribes in *non decimando*, his Tenant and Farmers ſhall take the benefit thereof.

If any of the Abbots, Priors, &c. that came to the Crown, by the Stat. 27 *Hen.* 8. c. 28. were diſcharged of payment of tythes by preſcription, *de non decimando*, yet the Patenteçs of the Lands ſhall not have the benefit of ſuch preſcriptions, but ſhall pay tythes.

But if the Kings Patentees of thoſe Abby Lands, that came to the Crown by Stat. 31 *H.* 8. may take the advantage.

But every La-man may preſcribe *de modo decimandi*, as to ſo much in lieu of all tyth pay the Parſon. to

It hath been held a void preſcription to pay a Load of Hay yearly, in diſcharge of all his tythe-hay, that is to a part in diſcharge of the whole.

It is no good *modus* to pay for every milch Cow, 2*d.* and for every Calf 1*d.* in discharge of the tythes of all other Cattle; but it is a good *modus* for the Calves and Milk, only.

A *modus* to pay thirty Eggs in *Lent*, in satisfaction of all the tythe of Eggs, hath been held a good *modus*.

It is a good *modus*, that the Parson, time out of mind, hath had so much, or such a parsel of Meadow or Land in satisfaction and discharge of the tythes of Hay, &c. arising upon the Land.

A *modus* that in consideration the Parishioner hath cut, dryed and shockt the Corn, he hath been freed from the payment of tythe-hay, hath been held a good prescription.

The Aftermath is freed from the payment of tythes.

If a man prescribe to pay six shillings

ſhillings and eight pence for all the tythes ariſing and hapning in ſuch a Park, and the Park is diſparked and turned to tillage, the preſcription is gone.

It hath been held a good *modus* to give a Buck or Doe yearly to the Rector, &c. in diſcharge of all the tythe ariſing within the Park. And it ſhall hold, though the Park be diſcharged. But if the *modus* have been only for the herbage of the Park, and it be diſparkt and ſown with Corn, the *modus* is gone.

If a man have a *modus* for all the Hay and Graſs upon twenty Acres of Land, and converts the ſame to Tillage, he ſhall pay tythes thereof. So it appears a great difference, where the *modus* goes to all manner of tythes in general, and where to particular tythes.

At *Yarmoth*, &c. when they re-

turn

turn from fiſhing, they divide the Doles, and the firſt Dole which is ſet out, is called Chriſt's Dole, half of this is given to the Parſon of the place where they Land, and the other half is to be diſtributed amongſt them to give to the Parſon, where every one inhabits. If the Pariſhioner compound for his tythes, during his life, without deed, its ill.

Alteragium, are ſuch minute tythes which the Vicar ſhall have, and ſhall be expounded according to the uſe, as Wood, Wooll, *&c. Lit. Rep.* 243.

Copper Mills, Fulling-Mills, Glaſs-Houſe, *&c.* ſhall not pay tythes.

Where a *modus* is alleadged to pay a certain ſum to a Vicar in diſcharge of any tythes due to the Parſon, it ſeems to be a good *modus.*

Tythes muſt paſs by grant under hand and ſeal, or by fine, *&c.*

Tythes

Tythes impropriate, are become Lay-fee, and may paſs by Will, and may be granted by name of Hereditaments.

Upon a Leaſe for Lives of tythes, no rent can be reſerved: But upon a demiſe of tythes for years, a rent may be reſerved, and an action of debt may lye for it.

Barren Heaths by Stat. 2 *Ed.* 6. ſhall be diſcharged of payment of tythes of Corn or Hay, for the firſt ſeven years after the improvement.

If a Wood be grubbed up, and made fit for tillage, it ſhall pay tythes preſently.

Parſons and Vicars at this day, notwithſtanding the confirmation of the Patron and Ordinary, cannot make a real compoſition for no longer than the Parſon and Vicars Life.

Offerings which are cuſtomary and certain, as for Communicants,

Marriages, Christnings, Churchings of Women, Burials; are by Stat. 2 *Eliz* 6. confirmed to the Parish Priests, Vicars and Curats of the Parishes where the parties live that ought to pay the same.

All Monasteries under 200 *l. per annum* value were dissolved by Stat. 27 *H.* 8. and none of those Abby or Priory Lands are freed or discharged of the payment of tythes by the Stat. 31 *H.* 8. c. 8. or by any other Law.

The Abbots at the time of their dissolution held their Lands discharged of tythes.

1. By the Popes Bull. When the Pope here in *England* would grant exemption to this or that Abbot, as pleased him.

2. By real composition between the Parson and the Abbots, confirmed by the Patron and Ordinary.

3. By Prescription.

4. By

4. By Order. *Ciſtertians*, *Hoſpitalers* and *Templars* and the *Præmonſtratenſes* were diſcharged of the payment of tythes. But the priviledges granted to theſe Orders, extended only to the Lands, theſe Orders held in their own hands, and not to any which was held by their Tenants or Farmers.

The *Templars*, *Anno Dom.* 1311. were condemned for Hereſie, and their poſſeſſions were by Act of Parliament given to the *Hoſpitalers* or *Knights* of St. *John* of *Jeruſalem*.

5. By Perpetual Unity. That is, where an Abbot, Prior, &c. time out of mind hath been ſeiſed of the Lands, out of which the tythes ariſe, and the Rectory within which Pariſh the Lands lie. It muſt be perpetual, that is, the Abby muſt be founded and endowed with the Land and Rectory before the time of memory which by the Rules of the Com-

mon-

mon-Law, must be before the first year of *Rich.* 1. for if by any Records, Deeds, or other Legal Evidence it can be made appear, that either the Land or Rectory came to the Abbey since the first year of *R.* 1 the Union is not perpetual.

The Stat. 31 *H.* 8. extends not to free or discharge any Lands from the payment of tythes, save those that came to the Crown by that Act.

No man shall pay a Mortuary, unless he died possessed of Goods to the value of ten Marks. If he had ten Marks in moveable goods, and under thirty pounds, then he should pay 3*s.* 6*d.* if above thirty, and under forty pounds, then he should 6*s.* 8*d.* if above forty pounds 10*s.*

The Citizens of *London* pay yearly for every ten shillings rent of all Houses, Shops, &c. within *London* 16*d. ob.* If

If tythes be in the hands of temporal men, they are by reason of them contributory to temporal charges.

Tythes are at this day chargeable with all charges impoſed by Act of Parliament, wherein they are not exempted.

Tythes are at this day ſubject to pay firſt fruits, which are the firſt years profits of every Spiritual Benefice, at a new Incumbents entry into his Living.

The Firſt Fruits are not rated at full and utmoſt value of the Living they are to be paid for, but according to the valuation taken and made in the 26th year of King *H* 8. and now uſed in the Firſt Fruits Office,

Theſe Firſt Fruits are not to be paid all at once, but one quarter of them is to be paid at the end of ſix months, from the time of the induction, another fourth part at the

the end of twelve months, another fourth part at the end of eighteen months, and the last fourth part at the end of two years.

All Vicaridges not exceeding ten pounds, and all Parsonages not exceeding ten Marks, according to the valuation in the First Fruits Office, are discharged from the payment of First Fruits by Stat. 1 *Eliz.* c. 4. now the reason why Vicaridges, not exceeding ten pounds should be freed of this charge, and Parsonages of ten marks should pay them, was, that the Vicaridges in time of Popery, and when the valuation was taken, had a great income by voluntary Offerings, which falling to little or nothing upon the dissolution of Monasteries, this favour was afforded them in their First Fruits.

CHAP.

CHAP. XIV.

Simony.

Vid. Stat. 13 Eliz. Cap. 6.

IF any ſhall receive or take Money, Fee, Reward or Profit for any Preſentation to a Benifice, with Cure, altho he which was preſented, be not knowing of it, yet the Preſentation, Admiſſion and Induction are void. For he is *Simoniace Promotus*, 12 *Rep. Coll.* Dr. *Hucthinſons* Caſe.

Every Incumbent that comes in by Simony is ſo diſabled for ever after to be preſented to the ſame Church, that the King (to whom the Law gives the preſentment) cannot preſent the ſame man again to the ſame Church.

The King cannot dispense with the said Statute by any *non obstante*; and though he pardon the Simony, yet that makes not the party capable.

If the Church be void by Simony, the Ordinary is not bound to give notice of the Avoidance to the Patron.

One presents *I. S.* to a Church which is void, and upon the Presentation he takes an Obligation of him to resign upon request, that the Obligee may present his Son when he is of full Age, this is a good Obligation, and not made on a Simoniacal Contract *M. 8. Jac. B. R. Johns* and *Lawrence's* Case.

FINIS.

A Catalogue of some New curious Books, the four first never Published before this Michaelmas Term, 1692, and most of the others published but a little before in the same year; all Printed for, and Sold by Tho. Salusbury, at *at the* King's Arms *next* S. Dunstans *Church in* Fleetstreet.

THE *Reformed Gentleman*, or the Old English Morals reseued from the Immoralities of the present Age; shewing how inconsistent those pretended Genteel Accomplishments of Swearing, Drinking, Whoring, and Sabbath breaking are with the true Generosity of an English man. With an account of the proceedings of the Government for the Reformation of Manners By A. *M.* of the Church of *England*, Bound in 8°. price 1 *s.* 6 *d.*

2. *An Essay against Unequal Marriages*, in four Chapters, 1. The Introduction. 2. Against Old Persons Marrying with Young. 3. Against Persons *Marrying* without Parents or Friends Consent. 4. Against Persons *Marrying* without their own Consent. By *S. Bufford*, Gent. in 12. bound price 1 *s.*

3. *The*

3. *The Parſons Vade Mecum*: or, A Treatiſe containing Choice Obſervations about the accounts of the year, moveable Feaſts, Ember-weeks, Eccleſiaſtical Cenſures, the memorable things in the three firſt Centuries, and ſome after Ages, Archbiſhops and Biſhopricks, their Election, Conſecration, Inſtallment, *&c.* Patronage, Inſtitution, Induction, Non-reſidence, Diſpenſations, Pluralities, Deprivation, Dilapidation, Priviledges of Clergymen. Tithes and Simony; very fit for all Clergymen and Gentlemen in 12. bound, price 1. *s.*

4 *Sermo Mirabilis*: or the ſilent Language. Whereby one may learn perfectly, in the ſpace of ſix hours, how to impart his mind to his Friend in any Language, *Engliſh*, *Latin*, *French*, *Dutch*, *&c.* tho never ſo deep and dangerous a Secret, without the leaſt Noiſe, Word or Voice; and without the Knowledge of any in Company. Being a wonderful Art kept ſecret for ſeveral Ages, in *Padua*, and now publiſhed only for the wiſe and prudent, who will not expoſe it, as a Proſtitute, to every Fooliſh and Ignorant Fellow. By Monſieur *La Fin*, once Secretary to his *Eminence*, the Cardinal of *Richlieu*.

5 *Blunts* Law Dictionary, being the beſt extant, 10 *s.*

6 *Behmens* Theoſopick Phyloſophy unfolded, 4to 6 *s.*

7 The

7 The Hiſtory of the late great Revolution in *England* and *Scotland*, 5 *s.*

8 *Eachard's* Gazzetteer, or Newſmans Interpreter, 2 *s.*

9 ——Compendium of Geography, general and ſpecial, *&c.* 1 *s.*, 6 *d.*

10 ——Deſcription of *Ireland*, with 5 Maps, 1 *s.* 6. *d.*

11 ——Deſcription of *Flanders*, with a Map, 1 *s.*

12 ——Deſcription of the Duke of *Savoys* Dominions, 3 *d.*

13 *Tryons* new Art of Brewing Beer, Ale, *&c.* 1 *s.*

14——his Rules for preſetving health, 1 *s.*

15——Myſtery of Dreams and Viſions unfolded, 1 *s.* 6 *d.*

16 New Art of making *Engliſh* Wines and Brandy, 1 *s.* 6 *d.*

17 *Chymicus Rationalis* or the Art of Chymiſtry, 2 *s.*

18 *Leadbetter's* Arithmetical Rules made eaſie, 1 *s.*

19 *Barker's* Meaſurers Guide, with the Art of Gaging, 1 *s.*

20 Secret Hiſtory of the *French* King, 1 *s.*

21 *Taxilla*, or Love preferr'd before Duty, 1 *s.*

22 Treatiſe of Civil Bonds and Contracts, 1 *s.* 6 *d.*

23 *Bragadcia*, a Comedy, 1 *s.*

24 *George*

24 *George Whither's* wonderful Prophecies, 6 *d.*

25 Remarks on the late Queen's Dream, 6 *d.*

26 The Declaration of the *Vaudois*, 2 *d.*

27 *Rule's* Vindication of the Church of *Scotland*, 6 *d.*

28 *Whitehall's* Miscellany Poems, 6 *d.*

29 Rise and Progress of the New Reformation, 6 *d.*

30 An Essay against unequal Marriages, &c. 1 *s.*